

INFORMATION REPORT

CONFIDENTIAL

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COUNTRY Tibet/China \

DATE DISTR 20 JUN 50

SUBJECT 1. Political Sentiment in Zhikatse Area, Tibet
 2. Desire of Panchen Lama to Go to Zhikatse
 3. Tibetans under Chinese Communist Influence

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(LISTED BELOW)

25X1A

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SUPPLEMENT TO

25X1X REPORT NO.

25X1A



1. The existing differences between Lhasa and Zhikatse (88-53, 29-15) have an economic as well as a religious basis. A former Dalai Lama once sent his son to be tutored by the head lama of Tashi Lumpo monastery in Zhikatse. In appreciation of the excellent results obtained by the tutor, the Dalai Lama, known as the Incarnation of the Buddha of Mercy, made the head lama of Zhikatse the Incarnation of the Buddha of Eternal Light¹. There is some question in the minds of Tibetans as to which of the two Incarnations is superior; however, the Buddha of Eternal Light has always paid heavy revenues to the Buddha of Mercy.
2. The system of land tenure in the Zhikatse area causes more class conflict in this province than exists in any other part of Tibet. The farmers in this area, more dissatisfied than farmers elsewhere in Tibet, are being used by the Communists for the spreading of propaganda. The feudal lords have to some extent banded together to act against the disgruntled farmers.²
3. About the end of 1949, the Lhasa authorities appointed Panchen Rimpoche³, an old Lhasa prelate, as head lama of Tashi Lumpo monastery and Lhasa High Commissioner in Zhikatse. According to reports from Zhikatse, he is treating the people well and is personally well-liked.⁴ Tashi Lumpo is the main monastery of Zhikatse, and its monks support the Panchen Lama. The appointment of Panchen Rimpoche may be a device of the Lhasa Government to win over the monks of this monastery, or at least to keep themselves informed of their activities.
4. It is believed that the Tashi Lumpo monks would support the Panchen Lama against the Dalai Lama only if the latter's party should try to keep the Panchen Lama out of Tibet by force.⁵ However, since the Panchen Lama in Tsinghai Province has not been appointed to his position by Tibetan rites,⁶ it is by no means certain that, as an individual, he could count on this support.

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25X1A

CENTRAL INTELLIGENCE AGENCY

-2-

5. The 12-year-old Panchen Lama, who resides in Khumbun, a monastery near Hsining, has never been in Tibet. He and his entire family are under the control of the Chinese Communists. He has informed the Tibetan Government that he wishes to go to Zhikatsé with a Chinese escort. The Lhasa Government replied that if he came to Zhikatsé they would have another election to the position of Panchen Lama, and that he would have to go to Tibet without a Chinese escort.⁷
6. Important Tibetans who are working with the Chinese Communists include the following:

Geshe Sherab Gyamtso⁸, a learned lama of Drepung monastery near Lhasa. He had differences with the Lhasa authorities, who charge him with making his own interpretations of the sacred books. In 1936 or 1937 he fled to China by way of India, and became a professor of Tibetan language at Nanking University. During the Sino-Japanese war he was in Chungking as a member of the Chinese National Assembly and of the Buddhist Cultural Department. In 1945 he made a good will trip to Tibet but was turned back at Nagohuka.⁹ He is the vice chairman of the Chinese Mongolian-Tibetan Affairs Commission, and is vice president of the Tsinghai Provincial Government. He broadcasts under Chinese Communist auspices to Tibet.

Rabden Wangyal, Commander in Chief of the Tibetan Communist Army in Tsinghai Province.¹⁰

Che-jigme, from Tashi Lumpo monastery, a member of the court of the Panchen Lama.¹¹ He was elected provisional president of the Tibetan Government (Communist) established in Tsinghai Province.

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1. [REDACTED] Comment. This would appear to be a title of the Panchen Lama, also known as the Teshu (Tashi) Lama, from the Teshu Lumpo (Tashi Lumpo) monastery, where Teshu Lamas have been abbots since the 17th century.

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2. [REDACTED] Comment. According to the informant, by Tibetan law the lords have the authority to cut off the arm or arms of anyone caught in theft or other breach of the law, but the death penalty cannot be inflicted without permission from Lhasa.

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3. [REDACTED] Comment. It is probably a coincidence that one of the names for the Teshu Lama is Panchhan Rinbochhi (Panchen Rimpoche).

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4. [REDACTED] Comment. [REDACTED] Panchen Rimpoche resides in Lhasa while, according to Tibetan custom, his work in Zhikatsé is done by a subordinate.

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5. [REDACTED] Comment. Informants differ in their estimates of the extent of the Panchen Lama's influence in Tibet. The first two informants for this report indicated that the Panchen Lama has considerable influence throughout Tibet. On the other hand, a white Russian expert on Tibet stated that the Panchen Lama's influence is strictly limited to Zhikatsé Province.

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6. [REDACTED] Comment. [REDACTED] the Tsinghai Panchen Lama went through the formalities of being made Panchen Lama in 1946, this was done under the auspices of the Kuomintang, and his elevation is not recognized by Tibetan authorities.

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7. [REDACTED] Comment. [REDACTED] the selection of a Panchen Lama is determined by divination: the names of the candidates, if more than one, are placed in a golden vase and a monk

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CENTRAL INTELLIGENCE AGENCY

-3-

picks one at random. In the present instance, there is only one other pretender to the position. He resides in Kundeling monastery.

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8. [REDACTED] Comment. He was reported as Hsi-jao-chia-ts'o [REDACTED] 25X1A
Other variants of his name include YAO Chia-tso, YAO Chia-cho, Chiashu and Chinashu.
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9. [REDACTED] Comment. This may be Nagohhu Dzong (92-00, 31-30), a village on the road from Yushu to Lhasa, in the area which on some maps is designated as Nagchukha.
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10. [REDACTED] Comment. [REDACTED] the invasion of Tibet, should it take place, will be spearheaded by Tibetans under the control of Chinese Communists in the area between Hsining and Lichiang (100-15, 26-51), rather than by Chinese troops. A traveler from Sikang Province estimates that there are from eighty to a hundred thousand Tibetans in this area, which also contained, in February 1950, about 30,000 former Nationalist soldiers who had not turned Communist. Recent reports indicate that many of these Nationalist remnants have been captured by the Chinese Communist forces.
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11. [REDACTED] Comment. This appears to be the man reported variously as Chi Ching-mei, Jigmet Drokwa, or Ichimei, but always as closely associated with the Panchen Lama.